

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JULY 8, 1915.

NEW SERIES VOL. XVII, NO. 27

KINGDOM BRIEFS

Mr. Bryan's resignation was accepted; his apologies—well, that's different!

The Review and Expositor for the third quarter is out with its usual good bill of fare. Its contributors are from far and near.

Missionary J. G. Chastain spent June among the churches of Kentucky. He is now engaged in a campaign in Trinity Association with Mantee, Miss., as base. Rev. John F. Carter is leading the campaign.

The editor will spend most of July and August in evangelistic meetings. This may cause delay in answering letters and some matters of business. If so, this will be the explanation. He is this week assisting Pastor Barnhill at McCall's.

A writer in The Baptist Record two or three weeks ago spoke of desiring to make the State of Mississippi a great Baptist empire. We had thought that our Baptist brethren were too democratic to want to establish empires.—New Orleans Christian Advocate. Brother Meek, the Baptist empire is one in which Christ alone rules and all we are brethren, absolutely on the same footing.

Brother H. M. Long makes grateful mention of the fraternal assistance rendered him while working for The Record at Wesson by Brother W. H. Evans, who accompanied him to the homes of the people; also of Brother W. M. Turnbaugh at Brookhaven, livery man, who put a horse and buggy at his disposal and sent his son to pilot the paper man to the homes in town and out of town.

The suffrage clause in the Oklahoma constitution has been declared unconstitutional on account of the "grandfather" provision, namely that a man who was not qualified to vote for other reasons, might still be permitted if his ancestors could before the war. The Mississippi constitution has accomplished the same purpose and been approved by the highest court. Credit for this is due to Senator J. Z. George, one of the greatest constitutional lawyers this country has produced.

C. W. Black, of Summerland, writes: "We notice that the question of whether Saul was saved or not has been discussed in The Record. Some prefer not to give an opinion. One brother gave his opinion last week. We do not understand just what he means when he says, 'It is to belittle God's plan of saving souls to intimate that King Saul was saved.' * * * If Saul was saved, the vilest reprobate on earth need have no alarm.' And then he says, 'God gave him another heart and the Spirit of God came upon him and he prophesied (preached), * * * hence Saul must have had a good heart and he must have been free from sin or God's Spirit would not have come and remained with him.' This seems to be contradictory to us. Our brother will have to come again before we will understand what he means." Some Armenian has been tinkering with his theology.—(Ed.)

It was not a surprise that the sentence in The Record two weeks ago about Nicodemus and baptism should awaken some inquiries and discussion. This week there is given space to a short article by Brother Murphy about being born of the water. While desirous of avoiding a prolonged discussion on this point, it seems right to allow an expression of opinion when Baptists differ, as they do on this subject. There is no teaching of any body of Christians that the editor has less sympathy with than the idea that people are saved by obeying the command to be baptized, or indeed any command at all. Salvation is not by obedience but by the Lord Jesus Christ through faith in His name. We are saved by His grace, by His power, through and on the basis of His blood that was shed for us, and by the merit of that alone. We are saved before we get to baptism, and not by the means of it. Having said this, there is something else that needs to be said. The surrender to Christ and trust in Him for salvation are often prevented by a willful stubbornness that is unwilling to yield to the will of Christ. People sometimes say, "I can't give up this, or I can't give up that." Or, "If I have to do that to become a Christian I will never become a Christian." In that case they are very sure not to be saved. Nicodemus seems to have been in this frame of mind. He and his fellow pharisees were convinced that Jesus was a teacher sent from God. His miracles proved this. But they stubbornly resisted Him, and specially is it said they rejected the baptism of John. That might do for the common herd but not for them. Jesus told him that he and they would have to be born again, and explaining it He said it meant they must submit to this ordinance as an evidence of a complete surrender and change of mind. People who know the will of God and stubbornly refuse to accept it cannot be saved; they cannot see the kingdom of God. The water birth or baptism was the inevitable sign and accompaniment of the spiritual birth. Let us not in our zeal for one truth—that of salvation by grace—reject the other truth which is a sign and witness of the new birth.

The homeopathic physicians claim to have discovered great medicinal value in alfalfa, being a good appetizer, an invigorating tonic and flesh producer. It has been reported before that horses and cows were getting about all there was good to eat and people were taking what was left.

W. C. Ashford has supplied a month for the church at Natchez and expects to enter the seminary in October. In the meanwhile he will be glad to supply for pastors or sing in meetings.

Secretary W. Fred Long reports half a million in Mississippi Sunday Schools, June 13. Meridian had 4,805; Hattiesburg, 2,203; Jackson, 1,900; Tupelo, 1,058.

The Georgia Bankers' Association recently decided to have no more intoxicating liquors served at their banquets. Praise the Lord!

Don't forget to tell the new converts that they can get The Baptist Record for one year at half price.

The business manager is spending the week at the North Mississippi Encampment at Blue Mountain. He will answer your letter as soon as he returns.

Mars Hill church, J. A. Chapman, pastor, is putting a new coat on the house, inside and out. They have good congregations, 100 in Sunday School and expect to entertain the county Sunday School convention and the association soon.

P. C. Gadd, of Hickory Flat, sends us the following query: "Is it right for a minister of the gospel to celebrate the rites of matrimony simply on a license from the court, when he knows the parties are under age, and their parents opposing the match?" As a rule, it is not right, and we have refused to do it, but there may be conditions in which it would be better for them to be married.—(Ed.)

The New Jersey coast resorts that dread the prohibition wave more than they would a tidal wave, should look up the record of Long Beach, California, the dry seaside city near Los Angeles. It was started "dry" the same time that its beautiful neighbor, Santa Monica and the other northern beaches were projected as "wet" resorts, and now Long Beach has more visitors and also does more business than all the others put together. This year the beach is putting up the largest "pleasure pier" on the coast, in the sure faith that it will pay to give people a good time without a glass of beer.—Christian Advocate.

Can anybody give a good reason why women should not serve as members of the boards of trustees of the orphanage, the hospitals and the colleges in which women are educated? They give a large part of the money and are as deeply interested in the work as the men. They have just as intelligent appreciation of what ought to be done in these institutions and in some respects are better prepared to decide what is needed in them. Surely women know what is good for their girls. They have not had experience in the actual management, but neither have men until they are tried out. They have never been heard complaining that they have no control in this work, but are giving themselves and their substance without murmuring, indeed with great joy to these forms of service. One-third of the money for missions is given by the W. M. U. and probably a like amount for the other work. Is it not just that they should be recognized on these boards? They are members of our churches and of our State Convention with all the rights that membership confers, and it is not likely that any charter provision stands in the way of their being members of these boards. It would probably not be necessary for them to be members of the Convention Board, as they have their central committee, nor of the trustees of Mississippi College since there are no girl students there.

THE FIELD GLASS

THE FOREIGN MISSION BOARD AND THE BROTHERHOOD.

By J. F. Love.

I should like to claim the attention of my Southern Baptist people for some things which I wish to say in the interest of our foreign mission work; indeed, I might say them for all our mission work, for all is in the balance. The position to which the convention in Houston elected me is, I well know, one of great responsibility. I have a deep and solemn sense of the weight of this responsibility. I think I have never in my life been more humbled than by the confidence which my brethren have shown by this act of theirs in convention assembled, and never had in my heart so strong a desire faithfully to perform any other duty they have assigned me, as I have to perform the duties of my present office.

May I, then, as my first word to the brotherhood after my election, beg for a large place in the prayers of those who love, the cause of foreign missions that the Lord will give me grace, wisdom and physical strength? I shall need more religion, more sense and much strength to do what you want done. Our foreign mission work has never faced such opportunity, so large measure of responsibility, and such baffling conditions and the board never had such great and difficult problems to handle as those which demand attention at this time. Ten years, at most, will probably determine whether our greatest opportunity for fruitful foreign mission work shall be turned into missionary advantage and achievement or pass beyond our reach, and fix for indefinite time the position we are to hold and the relation we are to sustain to great mission fields and to many questions which now engage the attention and influence the action of the missionary world. The hour is full of great issues and nothing short of full loyalty to Christ and the full devotion of our people to the work can settle these in favor of our future as a missionary force and discharge our mission to the nations of the earth.

A State of Mind.

The present mind of Southern Baptists is one for thoughtful men to study with deep seriousness, and to inquire whether this frame of mind lends itself to a great practical missionary effort such as the whole world-situation requires for its handling. We have had outspoken discussion of mission methods. There has been much talk and much writing, and it would be an unusual commentary on human nature if nothing had been written or said which did not in some accent miss the mark in highest courtesy and perfect timeliness. But granting this, there should be no ill-will among us.

There are considerations too high and holy to admit of this. Shall we not now as brethren turn our thoughts to the wide-open door of opportunity which challenges us, and commit ourselves afresh to a thoroughly constructive missionary policy? If we cannot do this, there is inevitable peril for our cause. I would not prohibit investigation nor plead exemption from criticism either for myself or the conduct of the work, but I would with my whole heart plead for the work itself and a mighty effort to set it forward. The welfare of the work and pending issues ought to sober the thinking and determine the sense of responsibility with which we speak or write at this time. For the present, certainly, the preponderance of obligation is on action.

Three Parties to Present Responsibility.

There are, if we may make artificial divisions, three parties to the weighty responsibilities of this present hour. First, there is the small but heroic and consecrated company of foreign missionaries, scattered over our seven great mission fields and distributed among numerous isolated stations. There falls to these, our brethren on the outposts, a responsibility for faithful service, for severe economy, for wise conduct of the work and the safeguarding of sound missionary policies. If I were to speak for the three classes, I should with greatest confidence speak for these missionaries. I believe that men and women who have reached a degree of consecration which makes them willing to forsake the dearest earthly associations and go hence to live with and for those between whom and themselves there is least of congeniality, and who have taken the training and passed the examination which the board requires before it sends them out, can, except in the rarest case, be depended upon faithfully to represent Southern Baptists in life, in teaching and in diligent watching for souls.

I would name the Foreign Mission Board and its officers as a second party to this responsibility. The board and its secretaries cannot well exaggerate the magnitude of their responsibility. We are charged with the collection and expenditure of vast sums of money, scrupulous attention to bewildering details incident to the work, the freshening of enthusiasm at home and the projection and protection of effective and sound denominational policies, the finding of a safe course for our cause through a labyrinth of subtle, perplexing influences which operate about it, and the constant reinforcing of the missionary corps. Can anyone expect that, under such circumstances, mistakes will not be made? They will be made, but let charitable men remember that the denomination at large never hears much of the snag or the mine which by careful piloting has not been struck. I am glad that the Foreign

Mission Board is made up almost without exception of prayer meeting Christians. It is in this we hope to avail ourselves of a Pilot who knows the coast we navigate.

The third party to this responsibility is the largest and the most responsible of all. This party is the Southern Baptist brotherhood. It is composed of two and a half million Baptists, holding membership in twenty-four thousand churches, led by nine thousand pastors, co-operating through seventeen state bodies. The responsibility is as great as these immense numbers and the value of our Baptist message to a lost and misguided world. What is the exact responsibility which falls upon the denomination? It is very definite as well as very great. It is, of course, to control, direct, instruct the agency which it has created for the doing of the work. Nobody can call in question this fact, and this responsibility has been clearly recognized by the brotherhood in convention assemblies at Nashville and Houston. But, having exercised prerogative at this point, the duty to go further is implied. What follows? Manifestly, it is the duty of Southern Baptists individually and as churches and pastors to support in the strongest and most practical way the board which they direct and control. But this obligation reaches beyond the board and any mere obligation to support it, and takes upon itself responsibility for the mission field and work with all their opportunities, crises, needs and perils at the present marvelous hour. Are we as a denomination to claim "a place under the sun" for our standard bearers and attempt a work of such magnitude as to justify the claim we make for such a place? Then it is the plainest thing before the eyes of an honest man that we must as a home constituency get into the foreign mission business with large purpose, a large program and large liberality to back up our claims. We shall have our territorial rights infringed and our claims impugned, if we do not give more, send out more missionaries and do more foreign mission work than we are doing at present. What can so imperil Baptist rights and the Baptist future as parsimonious giving to this our greatest enterprise? We acknowledge a just responsibility when we challenge all protest to carry the gospel anywhere and everywhere.

What United Effort Will Accomplish.

As I see it, the enlargement of our missionary campaign, a new rallying and leadership of our forces, with hearts set upon new victories and a full discharge of our great responsibilities, will accomplish for us certain desirable ends within the home fellowship. Such a passion connected up with practical Christian endeavor will unify the brotherhood and more than all defensive apologetics, promote and insure the purity and prosperity of our message. There is no other way we can go which will so certainly bring the whole denomination together and promote doctrinal soundness and spiritual greatness as the pursuit of this ideal. We are a great company, and it is no small part

of our task to save our people both from unsubstantial belief which means worthlessness and that contentiousness which breeds smallness. The hearty engagement of all upon the task of propagating the truth and multiplying believers is the surest way to keep us sound in faith and in life. We have a message which the world needs and which ought to stir our enthusiasm and arouse compassion. My brothers, beloved, the day of our destiny is upon us. Cannot we all unite in propagating the truth? We shall draw together if we pursue this common task. The world waits for our gospel and our Baptist message. Millions are under the doom of sin and wear the fetters of superstition from which our gospel and our principles alone will set them free. God help us to be found faithful every man in his place!

A Personal Word.

If a personal word can be indulged, I would say, I am glad that free speech was allowed before present responsibilities were laid upon me. Now, my brethren, I ask for your help and your prayers for myself and my associates in this responsible work. If you will give them and stand under the responsibility which is yours, we will endeavor not to shirk at any point our own responsibility. I will pray daily for grace to represent you worthily and will stand ready to give an account of my stewardship whenever the convention calls for it. We invite counsel, will avoid concealment and deal frankly with the brotherhood while striving earnestly to achieve success for the work. I believe we can win if we will strive together with understanding of each other. This is my apology for this personal word. Will you, one and all, seek to secure concentration of energy upon the task which cannot without serious peril be neglected, and which must be seriously hurt if the distracted mind of many of our people is not drawn to and concentrated upon it without delay. We have a task for the year which will require our mightiest effort to accomplish.

THE WATER.

The quotation which follows is from the pen of the editor of The Baptist Record:

"Jesus insists upon a confession, an outward expression of sorrow and repentance, an open declaration of allegiance to Him. This is what baptism is for and why it is put at the beginning of the Christian life. This is why He told Nicodemus who dodged about to meet Him at night, that he must come out in the open and be born of the water as well as the Spirit."

Jesus told Nicodemus very plainly that, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This language is not hyperbole, but a plain declaration. If Jesus had any reference to what we term water baptism, then is not baptism either by affusion or immersion in water absolutely essential to salvation? Or is there not another water, and another Scriptural viewpoint from which we

may look and more reasonably comprehend this saying of Christ to Nicodemus?

It is written that while He hung upon the cross, 'one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.' We accept the blood as very essential, for by it we are redeemed, but shall we discard the water? Was this spoken to no purpose? And is of no avail? Was this declaration to no point or profit? I Jno. 5:6-8 declares that, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in Heaven, the Father, the word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water and the blood, and these three agree in one." "This is the witness of God which He hath testified of His son." As I see it, Jesus had no reference to natural water when He spake to Nicodemus; when we are born again, and imbued with the Spirit, it will manifest itself; we will come out in the open and gladly go down into the water as a testimony that Christ has wrought a work in us, we will 'shew ourself to the Priest and offer for our cleansing.'

Yours for the truth,

F. H. MURPHY.

IS EVOLUTION INCONSISTENT WITH ANYTHING FUNDAMENTAL TO CHRISTIANITY?

I. E. Gates, President Wayland College.

Things fundamental to Christianity may be summarized as follows: God the Creator of all things; man fashioned in the moral image of his Creator; sin the curse of both man and the world; soul the inbreathed spirit of God into human form; immortality the deepest and mightiest and holiest impulse of life; resurrection in freedom from all earthly limitations; regeneration from the dominion and power of sin through the atonement made possible by the sacrificial death of Christ; incarnation and central fact of the gospel; revelation of all these fundamentals inspired by the Holy Spirit, taking form in the written word and established both by the testimony of God and the experience of man as the infallible and inerrant word of God to man.

The teachings of evolution may be summarized as follows: And in this summary I am going to take the most charitable view—not the view held by rank materialists, agnostics and infidels, who argue against the Christian religion on that doctrine as a basis; but the Christian philosopher's view, as such, defended by my friends who work with blow pipes and chemicals and whose intellectual guides are such men as Huxley, Bergson, Eucken and others. It would be just as unfair to class such men with infidels and agnostics as it would be to class my views with the edicts of popes and church councils in their fight of traditional theology with scientific facts proved beyond question. I no

more sympathize with dogmatic ignorance than they would with blatant infidelity. Because I oppose evolution as the friend of God and the method of God in all His works, I am not to be classed with those opposed to the open mind in search for real truth, any more than they should be classed with those who ridicule the uncultured Christian's idea of God and the world.

With these points made clear may I state the most scholarly, the most cultured, and withal, the most refined and Christian view of evolution one can take. I am not to deal in theories, but in cold, sober facts. I have read works on evolution for about twenty years, and I think I can be fair. Here are the fundamental facts as taught by evolution: God took plenty of time to make the world—somewhere between one million up to two hundred million years. God originated life on earth in the very lowest form of animal or vegetable existence. It is not certain which. So, for reasons not necessary to explain, we call the sensitive stuff protoplasm. Whether protoplasm was the product of land or sea has not and cannot be fully determined. Just what it developed into next is not certain. It probably took the water route and became a marine animal of some kind. If it did it finally, of course, and this is self-evident, became an amphibious animal, inhabiting both land and sea, according to adversity in its fight for existence. For maintenance of life was its chief concern, if it could be said to have concern, in that low state. Just how it propagated itself is somewhat a mystery—probably by dissection, dividing. Some of the segments being better equipped for water and others for land gave rise to both land and sea animals. Both were feeble, of course, especially the land progeny. The sea family developed along different lines suitable to its environment and finally became fish, lobsters, sharks, whales and devil fish. The land family were a long time in being weaned off from the original home, the sea, and hence were slower in taking the ultimate course toward the reptile, without feet, to four-footed animals unnamed as yet. Both families have scientific names, but for the sake of clearness I omit them; and for the other reason that I am not exactly clear in my own mind as to the exact terminology. I will not quibble here about names. As we are more interested about the land family, as we belong to that family more directly, I ask you to think with me about it. Well, it is easily stated. God brought senseless protoplasm by a circuitous route through all stages of animal existence up to a reasoning animal; but just where and when primitive man began to walk on his hind feet altogether, and use a club with his forepaws to win the race for life, over his first cousin, the chimpanzee, is not definitely known. Just when he developed a soul is also a mystery. Of course, the first man was not a white man. Just what his color was is not stated. He could not talk except in sign language common to all animals. He had no conception of a Supreme

(Continued on page 6)

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EDITORIAL.

BAPTISTS AND FINAL PERSEVERANCE.

We publish a part of an article by Brother H. G. Roberts, pastor of the Methodist church at Coldwater on the above subject. It is too long to print in full and we divide it, giving this week the part that refers to the matter of Baptist creeds. It will doubtless seem a little amusing to many to read, "To be sure, everybody is aware that Baptists in general teach the doctrine to a certain extent." That is on a par with believing in heaven with qualifications, or in the existence of hell up to a certain point, or in Christ with certain mental reservations. It is too much like the preaching that says, "Unless you repent as it were, and believe in a manner, you may perhaps be lost to a certain extent, if there is such a thing as being lost." Either Jesus saves or He does not.

But it is not the purpose of this article to argue the question of the preservation of the saints (that will come up later), but to speak of the one point in Brother Roberts' article this week, namely the position of Baptists in the past as seen in their creeds. It seems very difficult for those bred in the atmosphere of bishops and church councils to realize that Baptists acknowledge only the authority of the Word of God in matters of faith and practice. The decisions of the "fathers" and popes, the statements of confessions and disciplines with them do not weigh a feather in determining what is true or right. They may and do possess a historic interest but are of no value as deciding what we are to accept. This question is not to be determined by anything outside the Book itself. If the other writings speak not according to this it is because there is no light in them. No, Brother Roberts, it is not a question of what the Baptists of three hundred years ago, or the Methodists of one hundred years ago taught, but "What saith the Scripture."

Now as to the history of the doctrine: The original may be found in the Bible and the departures from it in the great apostate (not apostolic) Roman Catholic church. The Roman Catholic church, like the Methodists,

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SOMETHING MORE ABOUT BAPTIST DOCTRINE.

By Rev. H. G. Roberts.

Dear Mr. Editor:

believes in salvation by works and not by grace alone through faith and so logically and necessarily believes in the possibility of being lost after having once been saved. Whenever salvation depends on man and not on God alone it is always insecure. Indeed, there is no certainty of salvation if it depends on man, but a certainty of failure.

The Reformation, in which Martin Luther was the most conspicuous figure, was a return to the truth of salvation by grace. Its slogan was, "The just shall live by faith." As a consequence the doctrine of the final perseverance of the saints was universally accepted and proclaimed among them. Any teaching to the contrary is a return to Romanism and a departure from the doctrine of grace.

As to the position of Baptists in the past, it was indicated in the previous article that there are today in some states certain Armenian Baptists, known as Free Will Baptists, who deny the eternal security of believers, and these have been in England, some of these people, for three centuries. A congregation of these people at the time living in Holland to escape persecution, issued a statement of their creed, representing only their own local church. It is from this that Brother Roberts quotes.

It will be observed that he does not quote from any creed anywhere to support his intimation that Baptists formerly practiced anything but immersion for baptism, or that anybody but believers were received for baptism. That intimation was gratuitous and preposterous, as the very name Baptist or Ana-Baptist demonstrates, and the old creeds show.

Along with these Armenian Baptists, or General Baptists, as they were called, there were Calvinistic Baptists in whose creed Brother Roberts has doubtless read these words for they are published in the same book, "They shall certainly persevere unto eternal life." Again, "They are effectually united unto Christ their Head and can never fall away." Another confession, 1644, distinctly denies the charge made against the churches that they believe in falling away from grace. To quote further, "Those that have this precious faith wrought in them by the Spirit can never finally nor totally fall away; and though many storms and floods do arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon, but shall be kept by the power of God to salvation when they shall enjoy their purchased possession, they being formally engraven upon the palms of God's hands." So much for Baptist creeds.

It might be called to mind, to their honor, that there are many Calvinistic Methodists in England who like their greatest preacher, George Whitefield, believe in sovereign election of grace, salvation by faith in Christ alone and the eternal security of believers. May it be with them as it has with American Baptists, that their faith in this truth will make them triumphant over error and put to flight armies of aliens.

In your reply to my inquiry in The Record of June 10th, you express surprise that anybody in Mississippi should not know that Baptists believe in and teach the doctrine of final perseverance. You also state that you have never known a Baptist that did not hold to the teaching, with the exception of Free Will Baptists. To be sure, everybody is aware that Baptists in general teach the doctrine to a certain extent; but that they go so far as to teach unconditional perseverance, as is clearly set forth by the editor of the B. Y. P. U. Quarterly, is news to many who are not Baptists, and, I am sure, is disbelieved by not a few who are. This view is so completely the reverse to what the early Baptist fathers taught that one who is not a Baptist might reasonably be expected to think that such extreme views as some of the modern Baptists are teaching, are beyond the limit of what Baptists in general would endorse. To go back a few generations and study Baptist doctrine, especially final perseverance and water baptism, both as to mode and subjects, and then compare it with the teaching of modern Baptists, one fails to find any resemblance whatever. The truth of the matter is, final perseverance is not in reality a Baptist doctrine; but is one of the points of Calvinism that has supplanted the real Scriptural truth that the early Baptist fathers taught. They held to the identical view that Methodists have always held to, even basing their argument upon the same Scriptural texts. But the "new theology" of John Calvin crept in and perverted and corrupted the faith that was once for all delivered to the saints.

The English Baptists, from whom the American Baptists descended, had printed in 1611 an article of faith which bears me out in their statement. In this article of faith they say that "Men may fall away from the grace of God, and from the truth, which they have received and acknowledged, after they have tasted of the heavenly gift, etc. And after they have escaped from the filthiness of the world, may be entangled again therein and overcome. "That a righteous man may forsake his righteousness and perish. And therefore, let no man presume to think that because he hath, or had once grace, therefore he shall always have grace; but let all men have assurance that if they continue unto the end, they shall be saved." The following Scriptural texts are cited: Heb. 12:15; 6:4-5; II Pet. 2:20; Ez. 18:24-26.

Then in 1660 another set of articles is printed, in which these Baptist fathers are just as sound and Scriptural. They declare again, that "they who are true believers, even branches in Christ the vine . . . may nevertheless for want of watchfulness swerve and turn aside from the same and

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become as withered branches, cast into the fire and burned."

These early Baptist fathers taught final perseverance just as Methodists do today: that is, if a man will continue to persevere in faith and in works of righteousness and not turn aside he will be saved; but if he ceases to persevere, and turns aside into sin and dieth in his sins, he will be lost.

But in 1679 the Baptists join hands with Calvinism and Antinomianism, two of the greatest heresies that have ever come into the theological realm, and now they begin to drift and continue to drift until today, the limit is certainly reached.

A CONVERTED JEWESS.

(Excerpts from a letter written by a converted Jewess in Little Rock, Ark., to an Israelite in Marks, Miss. More information can be obtained from Rev. J. W. Hickerson, 650 South 4th Ave., Louisville, Ky., or Dr. J. B. Searcy, 912 Pine St., Little Rock, Ark.)

"Your name was handed to me this morning by Rev. J. W. Hickerson, Baptist evangelist, who in company with his dearly beloved wife, is holding protracted meetings in Little Rock. I say protracted, for the revival meetings had come to a close last Sunday, but our dear pastor felt called upon by the Lord to remain a few days longer and permit as many more of Little Rock's sinners to see the way and the light as were willing to be led in God's ways through His only begotten Son, Christ.

"I am a born Jewess. A little more than eight years ago I was joined in the holy bonds of wedlock with a Gentile, a Methodist, and during the revival meetings here it has been my pleasure to attend many services, and last night during the service the Spirit entered into my heart and prompted me to ask a few questions of Rev. Hickerson, who willingly and gladly answered them by first referring to the Old Testament and comparing the old prophecies with the New Testament so plainly and so forcibly showing their fulfillment as to make even me see that Christ who was born in the manger in Bethlehem is the Messiah whom the Lord promised the Israelites, and who in their blindness have rejected as not the Savior whom the Lord promised.

"I made an appointment to meet Brother Hickerson at the residence of Dr. Searcy, with whom he is stopping, and I want to tell you that it was through the kind guidance of him and his dear wife that I was led to trust in Him, the Son of God.

"Brother Hickerson tells me that you married a Gentile who is a devout Christian and that you have a little boy, and I want to ask you; yea, pray that you seek the Lord thy Savior now while you have the strength and power to do so; put not off for tomorrow what should be done today, for now—now is the accepted time; we know

THE BAPTIST RECORD

not what the morrow may bring, for today we stand on the brink of death, and tomorrow lest we seek and trust in Him, we are plunged into eternity.

"O how happy I am that I walk in the grace of God and am saved. I thank my Heavenly Father for this blessing and I praise Brother Hickerson and his good wife for showing me the way.

"Defer it not for procrastination is the thief of time, and tomorrow may be too late. Even as I write this letter I pray for you and the other Israelites that you may seek the Lord while He may be found. Call ye upon Him while He is near.

"With blessings on you I pray for your salvation, and beg to subscribe myself,

"Yours in Christ,"

Little Rock, Ark.

The above extracts from a personal letter addressed to a family of Jews at Marks, Miss., was furnished me on request by the lady who wrote the letter, and who lives about five blocks from me in this city. Her name is withheld for prudential reasons, but she authorized me to make whatever use of the facts I might see fit. She was converted in my home and I have talked with her frequently and freely since.

She is happy in the Savior's love and like Paul her "heart's desire and prayer to God is that Israel might be saved." Any one desiring to know more of this case may write me.

J. B. SEARCY.

Little Rock, Ark., 912 Pine Street.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

Geographic Influences in Old Testament Masterpieces, by Laura H. Wild; 182 pages; illustrated; \$1.00 net; Ginn and Company.

It required first a knowledge of the Bible to write this book, and it required, too, a knowledge of the geography of Bible lands. But do not think that this is the dry information you will get from an encyclopedia. This is a book full of the life of the flocks and herds and brooks of Palestine and of the beauty of its hills and plains and rivers. It is particularly helpful in the study of the Psalms and of the lives of the judges and prophets.

Jaffery, by William J. Locke; The John Lane Co.; \$1.35 net.

This novel is a misnomer. It is named for the man in the piece, whereas it should have been named "Liosha" for the Amazonian super-woman who is the child of the Chicago Stock Yards and of the Balkan Hills. Of four men friends one writes a book and dies; one steals the book and is destroyed trying to conceal his theft by producing a

greater book; a third writes a greater book than the first and conceals the authorship for the honor of his friend; the last tells the story in a William J. Locke style, which, if you do not know, is a mixture of Irvin S. Cobb's and Harold Bell Wright's. Liosha, the ward of the third man, Jaffery, plays a noble part and has "the strength of ten because her heart is pure."

Marvels of Our Bodily Dwelling, by Mrs. Mary Wood-Allen, M. D., with introduction by Sylvanus Stall, D. D.; cloth; illustrated cover; 328 pages; price, \$1.20 net; Vir Publishing Co.

Under the similitude of an allegory, Dr. Wood-Allen has here treated the subjects of anatomy, physiology and hygiene most attractively. She animates this study with such a charm as to captivate and compel attention, while she imparts useful and necessary information. She has not sacrificed facts to fable, but has made fancy serve the facts in such a way as to enlist absorbing attention. This book tells a beautiful story in a most pleasing way. It is full of scientific information, and is most excellently suited for auxiliary reading by students, and equally valuable to recall to the mind of older persons the important facts and principles which no one should ever be permitted to forget. In his introduction, Dr. Stall says, "Health, one of the most valuable assets in human life, can never be secured or retained without an intelligent understanding of our marvelous bodies, and in this great work. Dr. Wood-Allen has placed both young and old throughout the English-speaking world under a lasting tribute of gratitude."

Education Commission

Morton.

This church has as its bishop, Rev. Bryan Simmons, who is a hustler in every sense of the word. They are right in the midst of the building of a pastor's home, yet Brother Simmons and his flock gave freely to the schools. Brother R. L. Cooper, of Aberdeen was with Brother Simmons in a meeting, and leading the singing. Brother Cooper is not only a first-class leader, but one of our best soloists. He will do to tie onto in a meeting.

Tylertown.

Rev. J. B. Quin, the pastor here, is in the midst of a campaign, raising funds to build a new church, yet he led with a good offering and urged his people to follow him, which they did enthusiastically.

We want to especially commend the spirit of the two pastors mentioned above in standing by the Education Commission, even though they are making large improvements in their fields of work, and the demands at home are heavy upon them.

Yours for success,

FARR and BYRD.

IS EVOLUTION INCONSISTENT WITH ANYTHING FUNDAMENTAL TO CHRISTIANITY?

(Continued from page 3)

Being, for his reasoning faculties were little more than mere instinct. He had no sense whatever of moral values or qualities, and hence was a cannibal of a much lower order than the inhabitants of the New Hebrides Islands. He had no idea of how he came to be, for his memory was only a faint glimmer of his prehistoric past. He had no occupation except to fight for life. He had no food except that common to all animals. His only clothing was hair, long and thick, which covered his whole body. He had no wife, no family, no home and worshipped no God. How long he lived in that state cannot be determined—probably a whole geological period. Finally, when he began to be a self-conscious animal, he began to wonder, with a sense of awe, at his surroundings. He seemed to faintly realize that he was in the grip of powers beyond his control. He classified these unexplained powers as friendly and unfriendly, and hence began his idea of gods. Still he had no idea of their being different from himself except in power. The hills and the mountains which hitherto meant no more than hiding places from danger and enclosure from cold and heat, now took on a new meaning—the abode of the gods who thundered, hailed stormer and killed. His first idea of the gods was that of fear. He looked upon them as selfish and greedy and without mercy except as it ministered to their own welfare. He had no idea of law and order—no idea of cause and effect. The power to crush was the supreme good. There was no civilization, no morals, no culture, no government, no religion, no sanctity of life or home, no God in the sense of Creator and Ruler no respect for the rights of others—might made right and the devil take the hindmost.

To recapitulate: Everything has evolved from protoplasm to genius. Everything was once in a low primordial state. The mind was once but instinct based upon self-existence. Progress was slow and based upon blood and carnage. Destiny was at the mercy of environment. The right to live was based upon strength and cunning. There was no God so far as the ape, the baboon, the gorilla, the chimpanzee and the low-browed, bullet-eyed savage were concerned. Man's running-gear must be completed before evolution could begin to work out his intellectual and moral destiny. However, evolution did begin to make slight improvements in primitive man's sleek brain by running a line here and there. Experience was at the basis of all this. Consciousness began to dawn like the first gray streaks of the coming morning. The savage began to distinguish between himself and inorganic nature. His first conscious act was to use a club on his enemy. He also used the club in killing his meat. He made no provision for the future, letting each day provide for itself. He was satisfied with a full stomach. He indulged

in no intellectual musings. He could not talk; he could not write; he could not think abstractly; he could not reason logically; his mental equipment was poor; his brain was mostly in the back of his long head; his face betrayed no indication of a soul; his smell and taste and hearing were more acute than his mental powers; his moral faculties were embryonic; his religious capacity was fetid; his God sensual and selfish and local.

I know there are some who claim that nature is good and altruistic and has always worked for the good of the race, but this is not the teachings of our scientific and philosophic text books, endorsed by our friends, some of whom teach in our Christian colleges and accept evolution as a fact. Grant that nature is altruistic and the universe is essentially good, I can see no change in the struggle for existence, as outlined by evolution, taught by even Christian biologists. Only one point is changed in the least by Theistic evolution, if you can call evolution by that name, the necessity for such struggle is offset by the glorious results obtained in the end. Nature is "red in tooth and claw" in order to teach man by experience the higher laws of life. I ask but three questions: Does this view of life and destiny satisfy the earnest honest seeker after truth? Does it make you love God more and respect yourself more? Does it make the universe more reasonable and his life happier? I leave the altruistic philosopher who believes in evolution as a fact to answer. I confess I can see no difference in his view of evolution, in the last analysis, and that of Mr. Huxley's, who repudiates the whole system of Christian ethics and Bible theology.

Having stated as clearly as I can the fundamentals both of Christianity and evolution, I am now prepared to answer the question at the head of this article: Is Evolution Inconsistent with Anything Fundamental to Christianity? I answer, Yes, and give my reasons therefor in plain, untechnical English. Evolution is not only not the friend of God, but dishonors God. Why should an all-powerful, all-wise, omniscient, loving, merciful God choose such a method to create an intelligent, reasonable, moral and immortal being as man? To me it is absurd. To think of God beginning with senseless protoplasm and taking two hundred million years to produce the low-browed savage is ridiculous. I know the answer generally given to the above statement, that time does not count with God as He lives in the eternal now, but that fact does not remove the awful uncanny feeling I have when I think of being the offspring of apes and coconut eaters. But you say, I do not claim that for my view; I am a theistic evolutionist. I reply, you can not escape it if you teach that evolution is a method of God in creation. Man was created either directly without animal ancestors, or indirectly, through the circuitous route of protoplasm. If you reject the Genesis account you are forced to the Huxley view, makes no difference what your apology may be. In all my reading of the Bible I

have never found in either testament the slightest reference to evolution as a method of God in creation. I admit the Bible is not a scientific text-book and does not reveal, so far as I know, all that man should know about his world and life, but I will not admit that what the Bible does say about the world and life is unscientific and can be proven untrue even by blow pipes, chemicals, microscopes, telescopes and modern surgery. Of course, I might not interpret the Bible correctly, but I claim who ever does get its true meaning need not try by any method of science to disprove its statements.

The Bible has undergone the acid test of the keenest thinkers and most critical scholars in effort to relegate it to the junk pile, but it has come out every time unscathed, and even more popular, which proves beyond doubt its divine authorship. I do not discount scholarship in earnest effort to find truth. I am for science in its realm. I am for philosophy in its realm. I believe what science can demonstrate beyond question and gladly receive it and profit by it. I believe what philosophy can demonstrate as facts. I believe what laboratory psychology has discovered that's true. I believe in biological truth. But I still maintain and will continue to maintain that science, philosophy, Psychology, biology and all combined, so far, have utterly failed to prove even to an ordinary mind the fact of evolution in creation, where even one species has been evolved into an entirely different species. Mr. Burbank has performed wonders with his method of grafting and cultures, but Mr. Burbank never has and never will evolve a tomato into a plum or a cactus into a palm leaf. I accept all Mr. Burbank can do and count him a great benefactor to mankind, in increasing the utility and beauty of things, but I am not going to give Mr. Burbank credit for doing what has not been proven. You can breed up stock, but you cannot change the appetite of a hog, even though he be a perfect Berkshire, from squealing after slop. You can teach a monkey to dance and drink soup with a spoon, but you cannot teach him to talk, to reason to calculate the distance of the stars and that he is responsible for what he does. Mr. Drummond in his Ascent of Man labored to prove that a child in embryo passed through all the stages of animal existence from the reptile to the human, but this has been exploded by surgeons and medical men as a fancy of a diseased imagination. Species develop, or can develop, by care and culture, into higher and more useful forms of the same species, but never can, by the fiat of the Almighty, pass the boundaries set for them.

My theme covers the whole field of knowledge and theology as well, hence I must quit for the present, at the beginning, having barely opened the question, but with the following observations after careful study: Evolution does not account for man's origin; for moral evil; for immorality; for the soul; for the resurrection; for re-

generation; for the life and works of Jesus; for inspiration and infallible revelation and prophecies no final destiny for man beyond the grave. I am a strong believer in evolution. "We have all sinned and come short of the glory of God" is the awful tragedy of the race. Instead of beginning as senseless protoplasm back two hundred million years in a marshy swamp, we began in the moral likeness of God, full-grown, full-orbed and well-equipped, with brain and heart and muscle to do the work of God and the perfected will of God, but you see the condition of the race today and any reasoning, thinking, Christian man knows the reason why.

Rhetoric combined with poetic expressions cannot long deceive the human soul nor remove the conviction from the human mind that the greatest gap in human life from God was occasioned by the devil as the result of sin. Science, including geology, paleontology, anthropology, philology, sociology and biology, apart from direct revelation, cannot explain the meaning and mystery of life, and solve none of life's deepest and profoundest problems, concerning which the most highly organized animal, except man, ever had the faintest conception. With all of our knowledge from whatever source and however true we must at last turn to God and the Bible for the solution of the unsolved riddle of the universe and a sure prophecy of the future, and accept what we find without quibble and protest, permitting the Holy Spirit to interpret to us what is true both in nature and in the Bible with unbiased, unprejudiced, open minds—unentangled by any theory or system of knowledge, however plausible and championed by scholars, who, though dogmatic, are themselves not agreed. I do not mean to say that because there is doubt and division of opinion on a question that the proposition is, therefore, fundamentally wrong; but I do say where there is such a wide difference of opinion among thinking men as there is upon evolution as an explanation of life and destiny, we had better turn from scholarship to a more sure word of prophecy—the Bible. I believe in the open mind and in the freedom of spirit in search for truth, and have no sympathy nor respect for the edicts of popes nor the resolutions of high church councils, such as my friends refer to in settling self-evident truth which might conflict with traditional theology or narrow sectarian views; for you cannot legislate the human mind into certain beliefs when they can be proven beyond doubt to be error. I am just as far from accepting all the cock-sure findings of scientific men, who belong to the Royal Society for Scientific Research, until they can demonstrate all the missing links in their theories, however plausible they may seem to some cultured minds.

Since evolution has gotten itself into all our best text books, libraries, encyclopedias and dictionaries by the endorsement of leading thinkers and writers that it would be futile to try to ignore it as a fact, as the

preponderance of the evidence was in its favor as a proven and demonstrated axiom of science, I would reply that it is no nearer the truth than that other monumental blunder made by the same text books, the same writers, authors, agnostics, infidels and quite a few clergymen, that Roman Catholicism is a true history of the rise and fall of Christianity. There is just as much truth in evolution being the method of God in all his works of creation and progress as there is that the Roman Catholic Church is the church of the living God. Both propositions have the sanction of scholarship, when the real truth is covered up by a fusillade of big words based upon wrong assumptions. Roman Catholicism is but the shell of an old exploded Ecclesiasticism, a relic of the dark ages; while evolution is but the fanciful dream of cold intellectualism or German rationalism trying to banish the supernatural from the universe and exalt the age of reason as the gospel for mankind. I want to live to see our text books, scientific as well as historical, give both the place they deserve—mere mention as relics of a by-gone past.—Baptist Standard.

"RELIGIOUS BIGOTRY."

Prof. Addison Hogue of Washington and Lee University.

In the Presbyterian of the South.

Every now and then the secular press treats us to an editorial on this theme, and an attentive reader will probably notice that it is invariably Protestants who are lectured for being the bigots; such a spirit apparently never existed among Catholics! Now I do not by any means pretend that bigotry is not found among Protestants; but is it ignorance of the facts or is it fear of the Catholics that makes the secular papers attribute this narrowness exclusively to Protestants? If I hold that my particular form of religion is the only right form, and if I brand as heretics all who hold any other form, what would you call that? Now, as a matter of fact, Protestants are ready to admit that God has many of His chosen ones in the Catholic Church, even though in many points we differ so radically from them. But how many Catholics hold there are numbers of true Christians among Protestants? President Wilson and Mr. Bryan, Presbyterian elders, both of them, accepted the invitation to worship in a Catholic church; would Cardinal Gibbons accept an invitation from Mr. Wilson to worship with him in Dr. Taylor's Church. If not, why not? Would not equal courtesy and equal freedom from bigotry lead to reciprocity in this matter?

Again, is it not well known that the Protestants of a community frequently give money to help some work that their Catholic neighbors are interested in? Is such a practice nearly as common among Catholics? Do they give money to promote Protestant enterprises? The town I live in has just given about \$450 for the Belgians, besides giving

a large amount of clothing. In the union service of the four Protestant churches this morning the collection was turned over to help the Belgians, though the custom has heretofore been to use this Thanksgiving collection for the poor of these four churches. But the Belgians are mainly Catholics, and yet I do not imagine that this has kept back a single generous impulse among these Protestant givers.

But the special arraignment made by the secular press is that certain men were voted against because they were Catholics. Well, it is a great pity that any such thing should be considered necessary. But as long as papal Rome claims to be the rightful head of all civil governments, and as long as we see that Roman Catholic priests have behind them a record of making trouble for governments (witness Mexico as the latest illustration), so long will many Protestants feel that it is unwise to put into responsible political positions men who, if they are loyal to the claims of their church, owe their first political allegiance to a foreigner, the pope. Roman Catholic Italy has had to curb the activities of Roman Catholic priests; and American Catholics resented very bitterly Italy's representative to the Panama Exposition, Mr. Ernest Nathan, ex-mayor of Rome; but I do not know that the secular press wrote editorial against this manifestation of bigotry.

Another thing: in this country we hold tenaciously to liberty of conscience, liberty of speech, and liberty of the press as our strong bulwarks of political freedom. But in a Roman Catholic "Manual of Christian Doctrine," published in Philadelphia with the imprimatur of the archbishop of Philadelphia, on page 133 I find this:

"123. What name is given to the doctrine that the state has neither the right nor the duty to be united to the church to protect it?"

"This doctrine is called Liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

"124. Why is Liberalism to be condemned?"

"1. Because it denies all subordination of the state to the church; 2, because it confounds liberty with right; 3, because it despises the social dominion of Christ, and rejects the benefits derived therefrom."

Is this mere theory with them, as might seem to be the case in "free" America? By no means. This freedom is all right as far as they are concerned; but though their press is free to say what it pleases about Protestantism, they have arranged to bombard the postmaster general with petitions to suppress The Menace, the paper that fights them so bitterly. Bitter as it is, it gives me important facts that I get nowhere else; and having personally investigated some of the cases reported, I have always found that The Menace told the truth. Suppose they succeed in having The Menace suppressed.

(Continued on page 8)

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson.
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader. Jackson.
MISS MARY RATLIFF, College Correspondent. Natchez.
MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson.
(CENTRAL COMMITTEE.)
MRS. S. J. RILEY, President. Houston.
MRS. J. P. HARRINGTON, Vice-President. Columbus.
MRS. MARTIN BALL, Vice-President. Clarkdale.
MRS. J. A. AVEN, Vice-President. Clinton.
MRS. J. C. SARVIS, Vice-President. Laurel.
MRS. RHODA ENOCHS, Recording Sec'y. Jackson.
MRS. W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Polham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Beginning on the morning of July 19th, in the Hattiesburg Encampment, Misses Fannie Traylor and Elizabeth Kethley will teach the "Ideals," and give burning lessons from their own consecrated lives of some living ideals. Miss Traylor, as doubtless you all know, is newly come to us from the Training School, as our young people's leader for the State. Miss Kethley, while one of our very own, is with us only during the summer months her heart and soul being wrapped up in her work, which is among the mountain folk of North Carolina. She will have as her special work the story hour for the children. But she can make live before you her beloved mountain children, if you care to hear of them—and you will care, without doubt. We trust it will be the privilege of a great many of our people to embrace this opportunity.

Resolutions of the Woman's Missionary Union for 1915-1916.

(Prepared by the Executive Committee)
After a year of unprecedented testing in which our faith in God's goodness and guidance has been deepened and being strengthened by these mercies for another year of service, we, the Woman's Missionary Union of the Southern Baptist Convention, adopt the following resolutions:

1. **Watchword, Hymn, Aims.**—For our watchword: "Have faith in God." (Mark 11:22). For our hymn, "Christ for the World, We Sing." For our chief aims, "Individual and united prayer, regular Bible and mission study, systematic and proportionate giving, organized personal service."

2. **Declaration of Sympathy.**—That, as an organization representing the hosts of the Southern Baptist women, we declare our sympathy with those forces in our country which make for righteousness; universal and permanent peace, prohibition, Sabbath observance, the sacredness of the home, the effort toward a more general re-establishment of the family altar and the crusade against poverty, disease and crime.

3. **W. M. U. Literature Department.**—That the W. M. U. Literature Department be increasingly regarded as a most helpful handmaid of the union, and that a wider use be given to all of its publications. That it shall continue the publication of leaflets on all

forms of mission activity; that the societies be urged to make large use of these paid leaflets as listed in the catalogue, as suggested monthly in "Royal Service" and as called for in the programs for the special sessions of prayer; and that the members use them individually in their personal service and other mission work. That this department shall again arrange for and publish the "Missionary Calendar of Prayer for Southern Baptists." That it shall continue the publication of "Royal Service," at its present subscription price of 25 cents a year, and in its present form as a 32-page illustrated monthly magazine, with 11 departments. To increase the general interest in this magazine and in the number of subscriptions and renewals, we recommend that during the year the pageant, "The Spirit of Royal Service," be given at local, district associational and state annual meetings, and that, in addition, a systematic campaign for subscriptions and renewals be inaugurated in all local organizations early in June, be maintained throughout the summer, and culminate in Royal Service week, which shall begin September 26. That the W. M. U. departments be continued in "Kind Words," the "Home Field," and the "Foreign Mission Journal," and that in every possible way we stimulate interest in and support of all publications of the three boards of the Southern Baptist Convention, taking subscriptions to their periodicals especially during our Royal Service campaign. That we commend a more general use of each of the five organization pins, especially of the W. M. U. pin, feeling that no active Union member will want to be without this suggestive symbol of our world-wide mission.

4. **W. M. U. Training School.**—That we rejoice in the successful year which the W. M. U. Training School has had in spite of the economic conditions which have changed so many plans. That the advantages of the school shall be open to the wives of students of the Southern Baptist Theological Seminary at the nominal matriculation fee of \$1.00. That the states shall continue to seek out young women desiring to serve in the home or foreign field and shall direct their attention to the school. That, upon the payment of the regular charges for board, and an additional fee of \$25.00, admission to the school shall also be granted to any young woman who, wishing to be better trained for Christian service, can pass the entrance requirements of Christian character, scholarship and health. That, as formerly, the states maintain in the school scholarships of \$175 or \$200 each. That \$3,600 be apportioned among the states for the current expenses of the school. That having launched last May the enlargement fund of \$75,000, payable in three years, we enter with enthusiasm upon the second year of this campaign, in order that at least by May, 1917, we may have in hand a sum sufficiently large to justify the beginning of building operations. We would further recommend that each state make an effort to give not only what it has pledged but also that which was

needed from it, as itemized on pages 61, 62 of the Nashville W. M. U. minutes, in order to complete the entire \$75,000 fund. That any state failing to reach, during the past year, the amount pledged by it to this fund, shall endeavor to make up the deficit by May, 1916. We acknowledge with deep gratitude a gift in April of \$10,000 to this enlargement fund by the Sunday School Board. In accepting the gift, the Union obligated itself to raise an equal amount for the same fund.

5. **Margaret Fund.**—The property in Greenville, S. C., having been divided into city lots, one of which having been sold for cash, and one having been sold on deferred payments, the nucleus of the permanent scholarship fund is now in hand, but the interest is, of course, not yet sufficient to justify the awarding this year of even one scholarship. In accordance with the report of the Margaret Home Committee, May, 1914, we would recommend that \$1,200 be apportioned among the states, and that the amount in hand by May, 1916, from this apportionment, and from the interest on invested funds, be awarded in scholarships as outlined on pages 39, 40 of the Nashville W. M. U. minutes, any surplus to be added to the principal.

6. **Efficiency Commissions.**—That the valuable findings of the efficiency commissions reporting this year and last be given wider study and use. That the regular committees on Auxiliary, Royal Ambassador and Sunbeam work appointed each year at the annual meeting be replaced for the coming year by a commission on mission work among young people and children, to be composed of a representative from each state. That a committee on methods, as recommended in 1914, by the commission on organized efficiency, be again appointed, and that it be enlarged in scope to include methods of work and organization in rural and urban societies. That the members of this commission and committee be appointed by the state central committee as soon after this annual meeting as possible, and that the names from each state be forwarded promptly to the Baltimore W. M. U. headquarters in order that the chairman of each may be duly appointed. (Continued next week.)

RELIGIOUS HISTORY.

(Continued from page 7)

pressed by the postal authorities, will the Protestant Magazine go next? And if so, where will it stop? Anti-Catholic speakers have been ferociously assaulted in various places in our "free" country, but the secular press is usually silent on these matters, except perhaps for a brief telegram; there are no editorials, apparently, protesting against this form of bigotry. But to vote against men who are taught by their religious teachers that "liberty of conscience and of worship, liberty of speech and of the press" are things to be condemned, is more than the daily papers can stand.

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened! Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to re-

lieve the sufferings of humanity. To this end I requested the advertising manager of the Baptist Record to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to guarantee my guarantee to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially re-

commend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1901 I was suffering with indigestion, stomach and liver disorders and all its train of horrible phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very invalid diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 25 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effect. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.
A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.
AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral

water was entirely cured of the horrible disease. Yours respectfully,
J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely, and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. DRAFFIN.

P. S.—Suffered for years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion. Very truly,
Pastor West End Baptist Church.
H. W. ORVIN.

Guyton, Ga., Feb. 11, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years. Yours very truly
H. W. ORVIN,
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 11, 1910.
Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtues are good.
W. D. GRIGSBY, M. D.

Chancellor, Ala., Oct. 21-09.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years afflicted with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly,
W. F. MATHENY, M. D.

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THE MAKING OF A HOME

Jennie N. Standifer.

When at twenty-one, Lillian Lasater married David McCrae, mutual friends agreed that it was an ideal match. True, he was only a struggling young lawyer, but Lillian was an orphan and had inherited a sufficient amount for her education and a small competence over. He was a man of sterling worth and ability. Both were graduates of the State University and both consistent church members.

Lillian had made her home with the family of her guardian after she had finished school. Not since childhood had she known the joys of a home. When David asked the preference of a short bridal trip she had replied:

"I want to spend our honeymoon with your parents, David. I want to feel at home."

He looked at her in surprise and answered hesitatingly:

"They live in the country, ten miles from a railroad. You would be disappointed, Lillian."

"No, indeed. I adore the country, and it will be grand to be with your people."

"You don't understand, dear. I have made my own way since my grammar school days," he explained. "My people have never had advantages of culture."

"That doesn't matter. I know how you paid your way from freshman to senior year as 'varsity secretary, and then took the two years' law course in one and graduated with special distinction. I admire your pluck and am proud of you, David. I know your people feel the same way and are anxious to have you with them during your vacation. Of course, we must visit them."

Very reluctantly David McCrae consented to take his bride to his boyhood's home. There was a church wedding, an up-to-date reception and then came the journey of a few hundred miles through the gully-seamed farm lands of North Mississippi. When they at last alighted at a small wayside station they found a horny-handed, grizzled old farmer and a tall, awkward young girl dressed in dark blue percale, to welcome them. Not until he saw Lillian's look of dismay when she was introduced to his father and sister did David realize his mistake in bringing his wife to his home. Reared in luxury and refinement she had no conception of the life of the people among whom

her husband had spent his early youth.

The bride received the vigorous kisses of welcome from her new relatives in silence. She climbed into the seat in the wagon and tried not to show her fear as they jolted over the rough road. David sat in front with his father and drove the slow, plodding mule. He seemed deeply interested in crops and cattle and things of which Lillian knew nothing.

Sallie, the gawky, sun-burned sister-in-law, stared at the young wife's stylish clothes with undisguised admiration. Occasionally she timidly volunteered some information regarding the houses they passed, but the town girl saw nothing interesting in the unpainted, poorly kept places and maintained stolid silence.

At last the wagon stopped at the gate of a low, rambling old house, half log, half frame, with an old-fashioned flower garden in the front yard.

"This is the dearest spot on earth to me, Lillian," David said as he helped his wife and sister from the wagon. "I want you to learn to love it, too. It is home—"

Lillian was glad that an elderly woman and two small boys came hurrying to greet them, so that a reply was not necessary. With an effort she kept back the tears when the stoop-shouldered woman led her into the bare, uncarpeted guest room and invited her to "strip her hat and make herself at home until supper."

The table was set on the broad back veranda. Lillian shuddered as she noted a red table cloth, the iron knives and forks, the heavy plated spoons and thick crockery ware. Fried chicken, light rolls, golden butter, peaches and cream made up the repast, but the rough surroundings spoiled the meal for the girl who had been trained to value appearances. The frequent lapses in grammar and many provincialisms of the old people and Sallie, smote upon her sensitive ears like discords in music. These people lived in a different world from what she had known. She could never, never feel "at home" with them.

Pleading a headache, which was genuine, Lillian went to her room as soon as Sallie began to clear the table of dishes. She was sobbing in a wretched, heartbroken way when Mrs. McCrae came in to suggest a hot foot bath and a dose of rhubarb. The remedies were declined.

"I am homesick," she explained. "Homesick? And we that tickled



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when Davy wrote you wanted to come home, as you hadn't had a home since you were a teensy girl? Maybe it's because it's kinder strange and new to you, honey. You'll get used to it."

Lillian cried herself to sleep, and indulged in another deluge of tears next morning, while David was helping his father feed the stock at the barn.

When the sunrise breakfast was over the men and boys went to the field. Mrs. McCrae and Sallie began to prepare for the noon-day dinner. Lillian went to her room and wept in bitterness of heart. She refused all invitations to "come look at the biddies," to visit the flourishing vegetable garden or to show an interest in the calves and pigs. She had sighed for the country, the woods, the flowers, the singing birds, the rippling streams of song and story, and a home where quiet and ease made a life a poem. But David's people were prosaic workers with seemingly not a thought for anything save eating, sleeping and accomplishing a certain amount of work daily. She was sure there could never be anything in common between them. She could never sink to their level nor could she elevate them to her way of thinking. Her honeymoon was spoiled, and would ever remain an unpleasant memory.

The next day was Sunday and Lillian went with the family to the barn-like old church, two miles away. They rode in the big wagon, as did many others who attended the church. Curious, but kindly eyes gazed at the bride, and in their rough way, expressed good wishes. As a community they were proud of David, but she wanted to get away from the place and people. She could not understand why her husband's face lighted with genuine pleasure as he shook those brown, work-hardened hands.

Days and weeks passed and Lillian continued to mope and weep over her disappointment. She rarely ever left her room, and made no attempt to become acquainted with her husband's mother and sister. If that dreadful month ever ended, she told herself, she would never again visit that benighted section of the country.

One morning, Billie, the youngest of the McCrae boys, returned from the postoffice with a letter, which threw the family into a fever of excitement. Louisa, the sister two years older than David, whose husband worked in a sawmill, fifteen miles from the McCrae home, wrote that her little boy was very sick, and begged for "pa" and "ma" to come at once.

"We can't leave Lillian and David," sighed the mother.

"Of course, you can," insisted David and Lillian in concert.

"But that pea-vine hay ought to be cured this week," objected Father McCrae.

"I can attend to that with the help of Joe and Billie. You and mother must go, father," urged David.

(Continued in next issue)

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SIXTY MILES FOR BAPTISM.

From June 13th to 20th we held a Bible Institute with our French speaking people in the Paquetique Church. Plans for the meeting had been made for several months and our French workers had spread the news abroad. All of our Missionaries were there, and during these eight days eagerness in hearing the word taught was manifested on every hand. We had three services almost every day, spending at least eight hours daily in the study of God's word. Dr. Watkins and myself each taught a book of the Bible. After we had taught the lesson Dr. Cotey, one of our French Missionaries, gave a digest of our lectures in French. The various Missionaries took part, speaking in French from time to time.

In addition to this the male quartet from Louisiana College greatly enlivened the services with attractive music. It was a great week for all who were present. The Missionaries were quickened in their zeal, strengthened in their purpose, to return to their homes better equipped for the work of our Lord.

Illustrative of the desire of the French people to hear the gospel; several men from a community more than sixty miles away, came to this meeting to receive baptism, be organized into a Church, and, arranged with two of our Missionaries to visit their field and hold a meeting in the immediate future. Their hearts were overflowing with gladness as they mingled with the people of God. Some of them had never seen a scriptural baptism before in their lives, but had been brought to their position by the study of the word of God, which had been furnished them by one of our Missionaries.

In addition to the organization of this new Church, fifteen were received for baptism; six young men volunteered to preach the word of God, if He so willed it. Several of them will enter Louisiana College this fall to prepare themselves thoroughly for life's battles.

One of the very interesting features of this institute was the report of our Italian Missionary, who, while a native Italian spoke Spanish fluently. He reported his work among the Italians in Spanish, which was translated into English by Dr. Watkins and then into French by

"HAS EVER BEEN STAUNCH FRIEND."

Head of W. O. W. thus refers to Hon. T. M. Henry, Insurance Commissioner and candidate to succeed himself:

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Dr. Cotey. The spirit of the Lord is moving mightily among the Latin people of this section. If we just had the money to enlarge and maintain our work, we could transform this whole section in a little while.

G. H. CRUTCHER,
Shreveport, La. Cor. Sec.
June 22nd, 1915.

"A GREAT MEETING AT FRANKTON, LA."

Franklinton, La., June 22, 1915.

We have just closed a great meeting with Dr. W. M. Anderson, one of the H. B. evangelists, to do the preaching, and J. T. Jolly, of Dallas, Texas, to conduct the song service. The interest was good from the beginning. Great crowds at almost every service, and at times many were turned away. There were 41 accessions, twenty-nine for baptism and twelve by letter, and the church enjoyed an old time revival.

We do not have to wait for the protracted meeting for accession, as we had already welcomed 17 into our fellowship this year. Hence, there is an increase of 58 this year.

I have been on this field 17 months and we have received 138 members into the fellowship.

The Lord is gracious and abundant in His blessing, for which we are profoundly grateful. We crave the dear old home State.

J. J. WALKER.

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- "The Seven Laws of Teaching" (Gregory); 50 cents.
- "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.
- "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
- "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
- "New Testament History" (Maclear); 30 cents.

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LUCEDALE, MISS.

Dear Dr. Lipsey: We have just closed such a good meeting in Lucedale that I want to have the privilege of telling about it in The Record. Evangelist E. S. P'Poole, of Hattiesburg, arrived here on the evening of June 7th, and remained with us through the third Sunday. His singing, Mr. Herbert Davis, was with us the first few days, but had to leave before the meeting was well begun, but the pastor took charge of the singing, and all moved along smoothly, in spite of the fact that we all missed the genial and splendid leadership of Mr. Davis.

The attendance was fine throughout, and everyone was in good humor and comfortable, due to Brother P'Poole's frequent expressed slogan, "Glad I'm living—no regrets," and specially the fact that the preacher preached without a coat, and insisted that his hearers take off theirs. When the thermometer is ranging upward to the hundred mark a coat is a worse-than-useless article.

The sermon on "The Necessity of the New Birth," "How a Sinner Becomes Just Before God," "The Absolute Certainty of Final Perfection," "The Broken Cruise," and "Baptism," made a tremendous impression. The simplicity of all the message was shown by the close attention given by many of the children, and as a natural consequence, fourteen girls, ranging in age from nine years to sixteen, were converted. One boy of ten years, and a grown woman, also were converted.

The thing about the meeting that makes me happy as the pastor, is that throughout the church is a new spirit of loyalty to their pastor. In other words, the visiting preacher made no effort whatsoever to steal the hearts of the people, but in every way led them to stand by their pastor. Do I mean then, that the people here care nothing for Bro. P'Poole? No, indeed. He has the devoted love of all, irrespective of denomination, but what I mean is that he has evidently led us to love God more, which preachers some times forget to do.

In conclusion, we are glad that the Lord sent Bro. P'Poole to us and we can heartily endorse his work as a loyal preacher of the gospel of Jesus Christ.

Dr. Lipsey, any time you may be down this way, I should be glad to have you stop and present the Baptist Record cause to the people here. With highest regards for you, I am,

Sincerely yours,
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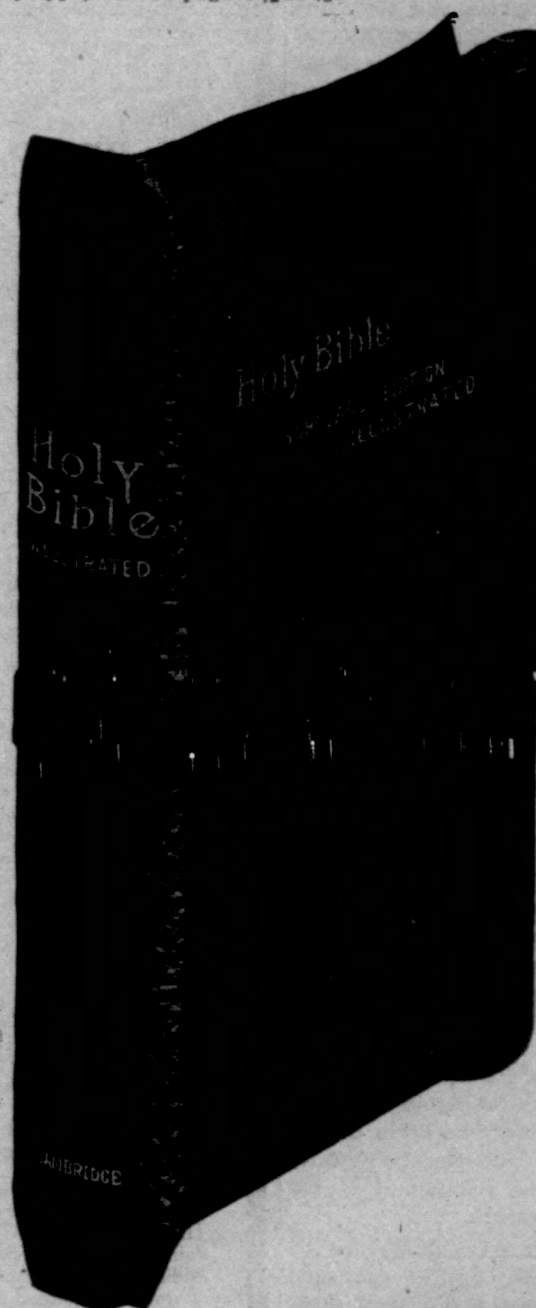
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A limited edition of this volume has just been published which contains besides "A Pilgrimage of Pleasure," seven hitherto uncollected essays and studies, making a collection that will be highly prized by all lovers of Swinburne. One of the valued parts of the book is a bibliography of the works of Swinburne by Edward J. O'Brien. It is expected that this list includes all of the writings of Swinburne which number 209 different productions.

Sketches of Great Painters, by Edwin Watts Chubb; published by Stuart & Kidd, Cincinnati; price, \$2.00.

In a biographical and critical way "Sketches of Great Painters" treats of fifteen of the most prominent old masters—those that demand the attention of the everyday, well informed man. It is not a formal history of art, but it is a collection of intimate sketches of these great painters who are drawn near the reader through this medium. There are many fine illustrations of the masterpieces and although this volume is one that will be admired as well as enjoyed.

The Salon and English Letters, by Chauncey Brewster Tinker, published by The Macmillan Co., N. Y. Price \$2.25.

The interrelation of literature and society in the age of Johnson is discussed in a most scholarly way by this professor of English literature, in Yale University. The emulation on the part of the English people of the literary world of Paris, between 1760 and 1790 is very interestingly shown and the place that the salon had in the direction of literary efforts forms interesting reading for the student of literature.

An Outline of Russian Literature, by Hon. Maurice Baring, published by Henry Holt & Co., N. Y. Price 50c.

The Home University Library, which is published by this company will afford anyone a liberal knowledge of modern life, literature, history and art. Each volume is complete in itself and each is written by an authority on that particular subject. This recent volume of the series is a fine treatise on the literature of Russia, which up to the present time, has not been well understood by the English speaking people in that the most characteristically Russian literature has not been translated into English and is therefore not accessible. This little book seeks to introduce this literature to English speaking people and after a perusal of this outline, the reader will long for a more intimate knowledge of this literature than he has ever had.

The Round Table, by James Russell Lowell, published by Richard G. Badger, Boston. Price \$2.50.

Nine of Lowell's most delightful essays are here collected, making quite

an addition to any library. They are, "Nationality in Literature," "Thoreau's A Week On the Concord and Merrimack Rivers," "Elsie Venner," "The Marble Faun," "D'Israeli As a Novelist," "The New Timon," "Browning's Plays and Poems," "The Works of Walter Savage Landor," "Palfrey's History of New England." This is also a limited edition, and is well assembled and substantially bound.

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